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BRUCE FETZER: So, Tom, we are moving into this next section now that you have aptly named "Jim Gordon's Influence on John." We're going to be talking about a number of topics, but first one up that you've identified is reincarnation, and that whole story.

TOM BEAVER: Yeah. Well, from what I understand, John—John's belief in reincarnation didn't start with Jim. Uh, Jim came on the scene in 1981, late in the year, and, um, we told it previously, but just a short version of it, Jim came to Kalamazoo to deliver a message to somebody in Grand Rapids, and, um, the head of the Coptics, and when he delivered the message they started having him speak at Coptic events, and he would stay with this Coptic teacher in Kalamazoo, Mike Wunderlin. Jim handed Mike some materials that Jim had channeled, gosh, 10 years previously, when he was a young man—Jim was about my age. He is, I think two years older than me, so he's 68 right now.

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But, so, when he was a teenager he channeled these materials having to do with a medical research center, of medical research involving, um, devices that would get channeled through to, um, mystical scientists, also clinics, that involved, um, clinical practice and also—but also involving spiritual healing, aura, aura type of healing. Uh, so clinical and research, and it was called AMPRA, the American—A-M-P-R-A, the American Medical and Parapsychological Research Association. That's what it was called.

Jim was, uh, in contact with a couple—with a Mexican doctor at time, and his wife. Maybe she was a doctor too. And they actually built this place in Sedona, uh, and did it. They did this AMPRA thing, in the '70s, in Sedona, but only for a couple of years and then the marriage fell apart and the place collapsed. So Jim put the papers up on the shelf.

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But when he came up to Michigan, to speak with the Coptics, he brought these papers with him, due to inner guidance, and he gave them to Mike Wunderlin, who was the Coptic teacher, at whose house he was staying, just through inner guidance. Mike Wunderlin ran into Mike Gergely, who was John's attorney, and was also Mike Wunderlin's attorney, and Mike said, "What do you think of this?" you know. Mike might have said, "Show it to John." I mean, Mike Wunderlin might have said, "Show it to John." Who knows? And so Mike Gergely, the next time he saw—was in John's office, he said, "Look at this." He grabbed it out of his briefcase and John said, uh, "I've been looking for this all my life. Where did you get this?" And it was the Star of David with a staff, uh, a serpent, wings, and over the center was an A, a smaller A, and an M, for the Archangel Michael.

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So John got in contact with Jim right away. I think he called him on the phone immediately, when Mike was there. And Jim said to John, um, "I'm feeling dizzy. Is there something wrong with your carotid artery?" And John was about to go into surgery the next day, or something like that, for his carotid artery. So that hit John. That made a big impact on John. And then Jim said, "Have you heard of something called chelation? You might try chelation instead of—hold off on the surgery and see if the chelation works." So John did that and it worked. Chelation worked for him. So this was '81.

So, you know, John was hooked, and Jim came up and started doing channelings. So he would do, um, channelings for John or he would channel—he would write letters to John that were channeled material, uh, and he would put them in letter format. And, um, right about that same time—now Jim says he suggested this. Mike Gergely says it was sort of starting up anyway, because Gergely was making regular appearances at John's office.

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John was running *A Course of Miracles* group over lunch hour in his office for a couple of years, maybe a year, and it fell apart when, uh, one of the members got ill. But Mike was part of that group and he was still coming by, and then John started something called the Monday night group. Now Jim said he suggested the Monday night group, but that's kind of irrelevant.

So it was John, of course, and Mike Gergely, and, um, Jim Gordon, who was usually not there in person but over the phone, or he would send letters that were channeled material. He was over the phone channeling, or sending letters that were channeled material. It was Cleora Daily, her husband, Chuck Spence, um, Margaret Zolan [ph], who was Rhea's doctor, and Margaret's husband, Mike Henry, who was, uh, Christian Scientist. Mike was a Christian Scientist.

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BRUCE FETZER: Frank Henry.

TOM BEAVER: Frank Henry.

BRUCE FETZER: And Carolyn Daily.

TOM BEAVER: And Carolyn Daily, of course, John's secretary. So this became known as the Monday night group, and a lot of it pertained to reincarnation

BRUCE FETZER: And Elizabeth Reece [ph].

TOM BEAVER: Oh yes. Sister Elizabeth Reece from Nazareth College, who wasn't there when Keating was there. She showed up right after Keating left. So Nazareth had this thing where the sisters had some interest in the, um, mystical side of things, uh, for a while. That's gone. Well, Nazareth, uh, is gone completely. But, uh, that faded, but there was a little era there where they had some interest.

So Sister Liz, uh, Sister Elizabeth Reece as well. Yes, that's right.

And, um, a lot of it had to do with reincarnation. So John already had, um, I believe, a belief in reincarnation, but here's, um, here's a, um, a quote from John, where he's asked, um, uh, in an interview with Kay Everett or Kay Collins, "Were we together before?"

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And John said, "Yes. We've been associated innumerable times before. When you understand the principles of reincarnation all your groupies come back." Now, that was kind of said casually, but the point being, John was a believer in this—this kind of notion of group reincarnation, that life after life, you were associating with these same people, life after life, your group. John calls them groupies because John was the boss, of course. But, uh, "Your groupies all come back. They find each other, life after life. They all come back about the same

time, and fulfill different capacities each time they come back, just as it did with Carolyn Daily, with you, and innumerable people around me. We've all been associated before."

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So a lot of these, um, channelings to the Monday night group, then, early on, particularly, focused on sort of binding the group together as a group that's been there many times before, and also binding them to, um, the notion of this redoing AMPRA, through the Fetzer Foundation, this, um, research institution that would be scientific/metaphysical research, and would have a clinical arm, although the clinical arm idea, uh, faded right away. But that really, uh, became the Fetzer Foundation, uh, of the '80s. Um, about '84, '85, John was—'83, '84, '85, John was selling his—the Tigers and his radio stations and all that, so the funding of the Fetzer Foundation became massive founding, and this was the program.

But for this first period, John was tying the group together, and also tying it to the Great White Brotherhood, who was channeling this information. So the people channeling through John, uh—

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BRUCE FETZER: Well, if I could follow up, before we get into that part, because, um, there's a follow-up channeling by Jim about the purpose of the groupies, or why people reincarnate together as groups. Uh, in '83, he actually elaborated on that a little bit. Um—

TOM BEAVER: Do you have it?

BRUCE FETZER: Yeah. So, so, um, what Jim is saying—

TOM BEAVER: No, go ahead. If it's serious, go ahead.

[0:09:38]

BRUCE FETZER: Yeah. And you've identified this, but—and Jim explained, um, Jim explained that, uh, "the main force that brings us back again and again, in such rapid incarnations, rather than awaiting times at the astral and mental level, is that there is this sole drive of service, of giving, of doing for humanity. So we'll come back much more rapidly because that push for service, for the fulfillment of that service and the goals that we've set." And again, that's an additional channeling. But, um, yes. And Jim was tying this into, uh, the masters. John was tying this into the masters as well. And so—

TOM BEAVER: Um, there is—here's a channeling where, um, Jim says, um—hold on a second. This is an interesting one, because, um, uh—okay, hold on a second. I have it. Hold on. Here we go.

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Here's an early channeling, October of 1981, where Jim says to John, and to the group, and it might have been in a letter, to John he said—this is Jesus come through. And Jim says to John, "You were the pharaoh Ra in Egypt." Uh, so there—there are three or four lises [ph] of Egyptian pharaoh that Jim channeled for John. And Jim says—and in the channeling, Jesus says, "Myself and the teacher who was showing"—oh, this is Jim—"Myself and the teacher were showing these scenes to me. Jesus were your two initiators. This master I speak of is the Master Jesus. Jesus then showed me"—to this is a letter from Jim, uh, explaining the vision he had—"Jesus then showed me that with our energies, yours and mine coming back together again, this is the 5,000th anniversary of that spiritual initiation."

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So 5,000 years prior, that would have been 3000 years B.C., that would have the earliest dynastic period of Egypt. I mean, the Great Pyramid was built 2500 B.C. So, um, John is bringing it all the way back—Jim is bringing it all the way back to that, with Jesus channeling this, and Jesus having been alive at that time as well, and Jesus and Jim, at that time, with John as the pharaoh, 3000 B.C., were doing an initiation with him.

So just imagine all the consequences of that, all the ramifications of that. First of all, it ties Jim and Jesus together. It ties Jesus into this reincarnation thing, so this Jesus is the theosophical Jesus, who is one of the Great White Brotherhood. He's not the orthodox Christian Jesus, the one and only son of God. This is a theosophical version of that. And John is a pharaoh of Egypt, and Jim and Jesus as John's teachers.

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So John's got, then, through this established—Jim is establishing a direct connection between John and Jesus, Jesus and Jim, and John and Jim. So it's a dramatic—and this is October 17th, 1981, so this is right when Jim came in. Um, it makes—it makes a tie with John, then, and the Institute mission and Jim that just carries through for the next, uh, 10 years to

John's death. It was unbreakable, very deep tie, and these channelings then started coming in through Jesus, through the Archangel Michael, through, um, uh, Saint Germaine [ph], uh, one of the Great White Brotherhood, um, uh, Khartoumi [ph], who was considered the Great White Brotherhood Master of the Rosicrucians; Hilarion, El Morea [ph]. I mean, just, um—Quitrea [ph], Kwan Yen [ph], who was considered even a step, uh, higher than the planetary hierarchy, during these channelings.

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And, um, and, uh, here's a channeling in '83, to John, saying, "Just as the Founding Fathers at that time were carrying forward a movement of great importance to the world, so the Advisory Core Council"—which is the Monday night group, the official name was the Advisory Core Council—"is to carry on the spiritual goals and see that the foundation fulfills its intended purpose."

So this sets up a situation that becomes a very, um, very sacred to John, and, uh, I interpret that as being, this became his spiritual practice. His spiritual practice was to receive these channelings from Jim, to establish the Fetzer Institute, to do it according to directions that became very rather detailed, and that this is part of an ancient, um, round of lifetimes where John has been doing this, and this is the spiritual practice, then, for John. And the Institute, the Fetzer Foundation, and his own spiritual journey are one in the same. The Foundation is his spiritual journey, then.

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Um, in, uh, in April of '82—this is just before you came on the scene—Jim did a channeling where he presented, to the group, this six-pointed star, and we'll put it on the screen as well. Uh, we'll insert it. This is the six-pointed star, and each of the points of the six-pointed star is another six-pointed star. So you've got a big six-pointed star and then a six-pointed star at each of the corners, so 36—42 six-pointed stars. And on each of the points you match—this matches up a member of the Monday night group with one of the Great White masters, as their person connection. And it matches, um, John with Jesus, of course.

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No, hold on a second. Let's see. Let me get this right. Let me look at it here, so I make sure I have it right. It matches up John with the Archangel Michael. It matches up Mike Gergely with Jesus. It matches up Chuck Spence with Maitreya. It matches up Cleora with a master called Kato [ph], who did a lot of the channelings. It matches up, uh, Carolyn Daily with Saint Germaine. It matches up, uh, Margaret Zolan with, uh, Zoser, who was another, uh, master who was channeling a lot. So it pairs them up, the Monday night group, with a member of the Great White Brotherhood. So, essentially, it's saying this is all your spiritual paths, is this, to do this, to do what we're telling you to do. We will support it.

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Now this notion where you have, uh, the Great Invocation of a circle of theosophists around the circle, and invoking the presence of the avatar in the center of the room, uh, this is that kind of setup, because you have the Monday night group and you have, then, essentially, standing right behind them, one particular member of the Great White Brotherhood that's matched up to them. Well, for each of them, then, that's a very powerful, significant thing. And, you know, we know that, to this day, and Mike Gergely is following instructions that were given out to him in these channelings, the, um, Spiritual Seekers group.

BRUCE FETZER: To help promote and spread. Exactly. Absolutely.

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TOM BEAVER: So, uh, Mike doesn't talk about it in those ways, but this had a big impact, and, um, I contend that for John, this became his spiritual practice. And in 1983, uh, there were—the board—the Fetzer Foundation board minutes, the Foundation minutes, the board minutes, include potential goals from the channelings, and it lays out the goals of the Fetzer Foundation, specifically, um, named as potential goals from the channelings. And its treatment of patients with nonsurgical and development of subtle energy instrumentation; (2) present ideas for development by industry and present them to the medical world; (3) educate medical industry of alternative treatments and research for validity. Those are the three big things.

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So John took these channelings seriously, he took the instructions seriously, and, um, particularly it involved this notion of, if they set up a lab and put mystically inclined scientists in the lab, that instrumentation, devices, techniques would be channeled through to these mystics, and then presented to the world, presented to the medical community and presented to the world.

And I've got some quotes about that, from some of these channelings, on these—on the devices. You know, in the late '80s, John kept insisting to Glenn Olds, "Put in the darn lab. Put in the darn lab. Put in the darn lab." And Glenn was dragging his feet. But it was because of these channelings.

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This is one from August 26, 1981, from the earliest days of Jim showing up. "The Archangel Michael, channeling through, there will be people coming in with designs of different types of surgical equipment and non-surgical healing equipment. That would be for the basis for the organization to work from. This is one of the main focuses for the organization, for the Foundation, is to do with this equipment."

Uh, and then as late as '85, when, um, things were actually changing a little bit and phasing out a little bit in terms of direct involvement of the Great White Brotherhood with what the Institute should do, there's still a channeling where John says, "Well, I'm just wondering if there were to be many, many pieces of equipment developed and kept under wraps, so to speak, how might they be brought forward?" He's saying, you know, is it still going to happen? What's going on, because this is four years later.

BRUCE FETZER: Right.

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TOM BEAVER: And the answer, from, uh, Kato, the Master Kato, is, "There are several, as we have told you in many years past, that have different types of inventions on paper, if not totally developed, that will be brought forward in time, and the time is drawing near that this will come forth." So he's being told, yeah, it's coming, you know. Hang in there. Don't worry. It's coming.

So, uh, I've got other quotes on devices, uh, too, here, so let's see if I can find them, because I think it's significant.

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BRUCE FETZER: So what we see, here's the main point, is there's the direct link, now, between the White Brotherhood and the purpose of the Institute, uh, and a direct link between their role in helping to facilitate the success. Um, and so it's basically the creation of the environment for that, that magic or special help to show up.

TOM BEAVER: Yeah. Absolutely. And John—and the job of John, and the Monday night group, the job of the Foundation is to create—set this lab up. And the premise is that the Great White Brotherhood is right there, standing in the room with every—in the room with, uh, the Monday night group, and they're just going, "You know, set this thing up and we'll take it from there. You know, we will be sure these things are channeled through. That's the job of the Foundation."

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Now, initially there was also talk of the clinical side, because the AMPRA, in, uh, Sedona, had the clinical side, um, because it was a doctor running the place. But that faded and the channelings focused on the research and the Institute as a research organization. But with this unusual method of invention, which harkens right back to how Tesla operated, uh, to this notion of the subconscious being the—the, um, the in-between of the above and below, through the subconscious of these mystically trained scientists, um—

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BRUCE FETZER: Well, if you look at the history, actually, of funding at the Institute, uh, roughly 100 percent of the program, uh, budget was spent on research and science. But what you'll see, as is you'll see that, um, uh, a lot of the types of, um, of funding were for the very blue-sky things, like George Meek with a telephone of the astral plane, and channeling Einstein with devices, uh, ARE [ph] Clinic and healing modalities, based upon the Edgar Cayce, uh, channelings themselves. And then, finally, culminating in about 1989, or so, uh, finally developing the in-house lab, then got closed shortly after John's death.

TOM BEAVER: Yeah. Well, as late as '89, and a memorandum, draft a memorandum to the Fetzer Foundation board. So this is '89, right at the last full year of his life, far past the era of when John was—Jim was doing channelings, because those really stopped by the end of '85, John wrote to his board, "Science will awaken to the electronic field as it applies to diagnosing the human aura. Research in this field, under the sponsorship of science, will lead to the invention of diagnostic devices that will be used to diagnose the human aura."

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And then he goes on to say, "A further piece of equipment will be designed to charge the physical energy field, the magnetism and metabolism of the body." And he says, "I thoroughly believe that there is an Edison or an Einstein hidden within every student of science, waiting to be brought forth into manifestation." Now his idea of—that—of Edison and Einstein is that they were examples of these mystical scientists whose subconscious could channel this stuff through.

"I believe the world has many, many young scientists who seek the inspired thought and the direction that comes from the voice of divinity within." And, uh, he harkened back to the, uh, interviews that Tesla did around the turn of the century. That's how he talked about how he operated, that the vision would come, the flashes of light would come, even the flames of fire would come. He couldn't, um, he couldn't control it or predict it. But then they would come and then the devices would show themselves, and he could turn them, like a CAD-CAM can turn things three-dimensionally, and build it and they would work. So, uh, through the channelings, John was informed that the Fetzer Foundation was to be the way this was going to happen, you see. So—

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BRUCE FETZER: So it was very consistent with his, you know, his exposure previously, and with his world view. And so—

TOM BEAVER: Yeah. But the channelings brought it home, because through the channelings, Jesus, or the Archangel Michael was saying to John, "You're the guy who's going to do this. It's you. It's not like that you have to do it personally. You set up this organization. We're telling you to do this. We've been working you—working with you for eons of time,

going back to 3000 B.C., lifetime after lifetime." So this notion of the group comes back, for John, implies that the group's been working on this over and over and over again.

And we know from the Hall of Records, you know, John had been Louis XIV. He had been some very prominent kinds. He was Henry II, the greatest king of England, really, and France, as the first of France, the first big king of France, that he had been in a position to be able to attempt to do these things in the past. Um, Thomas Jefferson, uh, who was a very scientifically, um, oriented President, you know, and when he retired from the presidency he was doing experiments at Monticello. That's what he was doing for the rest of his life.

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So, uh, John really buys into this. And John has been—was reading Tesla as a young man, and reading theosophy, reading Tesla, um, running into, Shafica Karagulla in '62. Um, so he had these notions of how the subconscious could make this work. He had these notions of the above and below, and through the subconscious that, um, it was all—um, that spirit was an energy that could be channeled on in the physical and accomplish things.

So it was all there for John, and, um, through the channelings it was all made clear to John.

Now, I'll give you a couple of examples, but there are, you know, dozens of channelings from '81 through '85, where it's reinforced over and over and over again. But unless you have any more you want to ask about that, I want to then talk about, when we get to 1983 and the channelings, things change. And I think that's an important change that we should address, what happened in '83.

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BRUCE FETZER: Absolutely. The shift from, uh, explaining what the program should be to actually talking about spiritual development.

TOM BEAVER: Yeah. In '83, the notion that John's personal spiritual path, and the mission of the Institute, the mission of the Foundation, where one thing, um, ended, and they split off, where his personal path and the path of the Institute became two separate thing, which, uh—so let me give you a few quotes about it here, and, um, we'll talk about the ramifications of that.

Uh, May 4th, 1983. Archangel Michael comes in and says, to the group, "An ancient call rides the winds this day, calling man's soul homeward. This has been called many things—the call of God, the unspoken word. Each person responds differently."

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Now what he's talking about, the unspoken word is the Shabbat of Surat Shabd Yoga, the sound which, um, the premise is it takes a person up into higher spiritual levels, out of the, uh, wheel of reincarnation, and out of, then, any physically oriented goal, out of the notion that, uh, service on this physical plane, it can be a person's salvation, that it has to be done through inner practice and rising above the levels of the mind into the levels of spirituality, or what John-Roger called the soul.

So that's the first inkling of a change. And then, uh, um, four months later, another channeling. Jim was open to the spirit more and more, moving his focus from this physical world and concern, so he can truly manifest his service to humanity. And then, uh, in July of '84 it becomes even more specific.

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So between '83 and '84, March of '84, Jim Gordon and Cleora Daly go to Egypt on a trip. They are taking a group through Egypt, which Jim always did about once a year for, gosh, 10 years, at least, he would take groups to Egypt, tour groups. They'd go up and down—they'd go down the Nile and stop at the various temples and Jim would channel what he would get at these various temples. And Jim's notion was the various temples corresponded to the chakras of the body, and, um, the gods were the gods of the chakras, and Jim would channel, um, that was sort of the setup.

But at this, March '84, he ran into John-Roger, who was also taking a small group through Egypt, and John-Roger joined Jim's group because he was impressed with whatever Jim was saying. So J-R and, uh, the two or three people with him, joined Jim's group, and then it just opened up for Jim and for Cleora, that this was his teacher. He saw lifetimes and lifetimes of, um, them being together, and it changed everything.

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So then Jim comes back and in '84, in July, he channels this. "J-R, John-Roger, is unable to handle all the great souls that are coming to him." So John-Roger's got Movement of Spiritual Inner Awareness, MSIA. He's initiating people into Surat Shabd Yoga, this meditation practice, of the Shabd, the sound that comes in and takes a person out of your body from the crown chakra up. The channeling says, "J-R is unable to handle all the great souls that are coming to him for initiation. J-R is drawing many more than he has marked for him. So it is time for yet another part of him, that of Jim, to come forth and take on those that are marked for God as well."

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So this is a channeling, uh, from Quanyan [ph], who is portrayed as being at a higher—uh, a level higher than the planetary hierarchy, saying Jim is supposed to be doing this. Rather than being part of this group that's got the Great White Brotherhood running the Fetzer Foundation and this is the spiritual practice, that suddenly there's this branching off into this other higher thing, and Jim is supposed to start initiating people.

And then, uh, gosh, let's see. The very next—another channeling that very month, again from Quanyan, she says, "There should be a separation between the Foundation and the spiritual path." Now that's a mind-blower. That's an earth-shaker for John, that the Foundation isn't his spiritual path. That's a big change.

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My contention is that John never really fully adjusted to that until the very last day, and it became less clear for him what to say to his boards, what to tell them to do. Um, he was doing this Surat Shabd path. He got initiated in mid '85. That's why I got hired a year later, was to support him in that meditation practice.

But the—but the Foundation, then, took on a lesser role, in this spiritual milieu. In the channelings, the Foundation became secondary, and that is where all his money went, and it wasn't easy for him to sell his businesses. This was—his businesses were his children. He gave them all up and sold them to do this. And now, suddenly, there's a separation between the foundation and the spiritual path? That's a shocker, and I don't think John ever quite got over it. That's my contention.

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So he—it threw him a little bit and he became less clear on what to say to his boards, in the directions he was giving to the boards. He couldn't say, uh, the Great White Brotherhood was channeling that we're supposed to do this scientific mission, because that wasn't what was going on in the channelings anymore. So John had to pull back on that. And then John was saying, "We'll see." John was saying things to the board that hinted at the spiritual path, that hinted at Surat Shabd Yoga. But they—he didn't directly come out and explain it to them, and so the board didn't understand it. These writings, that were very esoteric, in '89, as we'll see later, and hinted at this spiritual path, were too vague. John didn't feel like he had the right to tell them what spiritual path they had to be on.

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BRUCE FETZER: But the adjustment was big enough for John where this was followed up again in another, uh, major channeling.

TOM BEAVER: Well, sort of. Okay. So there are some more here, and John—the channelings then go into creating separate organization, called Inner Light. It was called the Institute of Inner Light, but then, uh, it changed to Inner Light Ministries. And so there are channelings talking about setting up a separate organization.

Uh, this is from Jesus, to John and to you, Bruce, in '84, 10/84, October, and Jesus says, "The idea of the Foundation came from spirit but the goal of the Foundation is to serve the physical universe. For the Foundation to be successful it must focus in that 90 percent region." Now J-R talked about the 90 percent, which is the physical and the mental realms, and the 10 percent which applies more to the pure spiritual side of things. So that's an MSIA kind of, uh, terminology.

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And, um, Jesus goes on to say, "And this is why we are calling forward the idea of the Institute of Inner Light, IIL," that is Inner Light Ministries, ILM. "It can be done with 10 percent—with the 10 percent that has been asked. For the Foundation to do its work, it will take the 90 percent. Give 10 percent of the funding process in the words back to God with the

Institute, ILM, and tie it to God within the Institute itself." So give 10 percent of the Institute's monies to ILM.

So Jim is— the channelings are going on to present this separate organization, and setting up a funding situation as well. Well, John was 84 years old, and for the whole, you know, 60 years he's been a businessman, the sure way to put John off was to ask him for money. Uh, Ken Kellick made that mistake. One of the things he did, mistakenly, was he asked for money. The first meeting with John, he asked for money. Jim Keating said that, because Keating was in the meeting, and he said John was miffed at that.

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So, um, when—he didn't want to write check to IONS every year. He wanted to, then said, "I'll start my own organization." So John—I know, we know—I know from living with John that he was very tight with money, and to ask John for money was kind of the surest way out the door.

Now, on the other hand, I mean, that being said, um, a guy in his position—and I saw this—had just people coming to him constantly for money, constantly. I mean, it was a scourge of being a prominent, wealthy guy, of people that are coming to for money, and nobody wants a lot of money. They just want, just \$10,000 will do, you know. Just a check for ten grand. But he's got 100 people a day asking him for just a check for ten grand.

So I get that part. Absolutely, I do, because I saw it myself. But here's Jim suddenly the channelings, which John has been following to a tee because he set the whole foundation up with these AMPRA materials, to be the Scientific Research Association. By '85, he's got, what, \$50, \$60 million in there, from the Tigers and from the radio stations, right? And now he's being asked to give 10 percent of it to this separate organization, Inner Light Ministries, and that's the spiritual organization?

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BRUCE FETZER: It was over \$100 million at that point—

TOM BEAVER: By then.

BRUCE FETZER: —and moving towards \$170 very quickly.

TOM BEAVER: There you go.

BRUCE FETZER: Because the TV was going to be sold next.

TOM BEAVER: Yeah. So in that channeling, Bruce, you actually asked the pertinent follow-up question. You say, "Do you view the efforts of the Foundation as not being a spiritual process?" You're the one that—you saw it. You got it. You got what, all of a sudden what was going on here. And, uh, the answer was, "It is a very spiritual process but a very physical one as well." So you got, as an answer, vacillation. That's what you got. And then you followed up with another set of—way of approaching the question. "Sometimes the Foundation is referred to as spiritual and other times ILM as being spiritual. Is it really the—what is really the essence behind the Foundation?" And the answer says—the answer, in the channeling, is, "Remember, all are one in God." So it's a vacillation, right? It's a vacillation.

Now, there's no writing on this but you had said that, um, John's fallen hard on this, you know, that John also realized—

[0:42:54]

BRUCE FETZER: He was very—he reacted, um, pretty forcefully to it. That was a private channeling in his library, at his ranch in Tucson, and John had a very strong reaction to it. And then he explained it away, saying, "Well, they didn't actually mean money." So—

TOM BEAVER: Yeah. Well, we know it did mean money, you know.

BRUCE FETZER: And it came to pass that way. So that's, in the end, what actually happened.

TOM BEAVER: In the end, looking back—I mean, this dawned on me at some point in time, you know, after John died, looking back—that on the day he died, what came to ILM, at that point, by that point, when he died, was the 10 percent of his whole deal. It was 10 percent.

BRUCE FETZER: Right.

TOM BEAVER: It wasn't 10 percent in 1984, but by the end, by—

BRUCE FETZER: Ten percent in 1991, absolutely.

TOM BEAVER: —1991, it was 10 percent.

BRUCE FETZER: Yeah.

TOM BEAVER: Different pieces, uh, but it was 10 percent. So he did it.

[0:44:00]

Now, um, also what happened there, then, as I say, John—well, we'll look at this a little more, uh, in next sessions, but John, um, didn't know—for one thing, the board changed to a professional board in 1986. With a lot of money at stake now, he didn't have this, um, a board that he'd been having that it was sort of a paper board only, people like Jim Keating on the board, people like your father on the board, and paperwork would go out once a year and everybody would sign things.

[0:44:36]

BRUCE FETZER: Oh, it was late '87 when Glenn Olds came in, then Glenn actually put a professional board in, in the spring of '88. Right.

TOM BEAVER: Yeah, and it was Judy Skutch, um, Janis Klaflan [ph], um—

BRUCE FETZER: Bob John—

TOM BEAVER: Bob John.

BRUCE FETZER: —Horace Podrich [ph]—

TOM BEAVER: Horace Podrich and, uh, Maurice Strawn [ph]. And then you were added and, um, Rob was added—

BRUCE FETZER: In '89.

TOM BEAVER: —in '89. But to this board it wasn't like the Monday night group, which was a bunch of lower-level people like me, you know. I'm not putting them down but just sort of people in town, you know, John's lawyer, Rhea's doctor, Cleora Daly, Chuck Spence, people who he could—Sister Elizabeth Reese—people who he could sort of dictate things to and they would follow along. This was a professional board now, so I—he was more careful of what he said to the board. And they didn't know anything about MSIA. They didn't know the lingo. They hadn't read the materials.

[0:45:36]

BRUCE FETZER: But the story continues, though, because John did get initiated into MSIA, and I don't know if you want to tell a piece of that story because now that starts to bleed into his memos to the board.

TOM BEAVER: In '84, Jim came back from Egypt, initiated, and by, um, mid '85, uh, John was initiated into MSIA. And then by mid '86, I was in the house, because I'd been doing, um, the Indian version of Surat Shabd Yoga for a dozen years by that point. And, um, I had been doing five or six hours of meditation a day. So I was single, I had the time, and I was doing it. So, um, so John was doing the practice, and he did the practice until the end of his days. He did it religiously. He did a very dedicated practice. He started gradually having meditation experiences that he would recollect, and talk about, uh, the next morning over breakfast.

[0:46:39]

But as far as what he would say to his board—so here's one example, in 1989. This is the last year of him writing board directives. In March of '89, he says to his board, in board meeting opening remarks he writes, "It is my hope that all of us identified with this endeavor will seriously consider what it means to go through self-examination, to the extent of seeking soul awareness, because if we can't find your way on this great learning planet, it's a tragedy. It's a great tragedy."

But "soul awareness" is an MSIA term, and it means, in the Surat Shabd philosophy, the sun takes you out of the crown and upward, and then there are levels. There are planes, spiritual planes, or nonphysical planes. The first one is, uh, the astral plane, which is of the mind. The second one is, uh, causal plane, which is a higher mind but still the mind. Then you go through a region of darkness, and then you're finally past the mind, and there are three more planes described. And, and, um, in John-Roger's version, the MSIA version, he calls that fifth level "soul awareness."

[0:48:10]

So it's a product of practicing this meditation, of doing a particular meditation practice where you're focusing at the top of the head and you're repeating the mantra given to you by the guru, and if it works you withdraw all, uh, your consciousness out of the body to the spot and then the song comes in and whooshes you out and takes you on this grand journey to higher and higher levels.

But when he said this to the board, they had no idea what soul awareness meant, not whatsoever. So—

[0:48:49]

BRUCE FETZER: So in MSIA, actually, the cosmology is you go into the astral, which is a daydream state, and then the causal, which is emotional, then the mental, then the etheric, and then you go past the cosmic mirror and then into soul.

TOM BEAVER: Yeah. Yeah. The regions are a little different than the Indian versions because there's a reason for that, but we don't have to discuss what the reasons are.

BRUCE FETZER: You could imagine how that would be received, though, uh, by Glenn Olds, who was a Methodist minister, and other board members at the time. Horace Podrich was off, but—

TOM BEAVER: Janice Klaflan is a, uh, liberal protestant, right? Horace is a, um, a psychic.

BRUCE FETZER: Horace was off the board by that time.

[0:49:38]

TOM BEAVER: But none of them were, um, knowledgeable on Surat Shabd, whatsoever. Judy wasn't. And he didn't give them any kind of primer on it. He didn't explain it to them. He didn't say, "This is what I'm talking about," because they're a professional board, this is a personal path, the channelings say each person chooses, it's different for everybody, and the channelings say the foundation and the spiritual path are separate now. So he didn't know. Before it was really clear. Just do the—get the channelings, do what the Great White Brotherhood says, set up this lab. They will do the rest. They will deliver the equipment, through the mystical scientist.

Now he's not sure what to say to the board, so he's vague about it. And we'll look at the final principles, the writings, you know, his last writings. They're very esoteric. But the board set them aside, as know, because it meant nothing to them. They didn't understand the phrases. They didn't understand what the message was, you know. And even some of the symbols in the building were dismantled because there was no awareness of what they stood for.

[0:50:52]

So at the—my premise is that, at this point, um, when Jim got initiated into Surat Shabd, and then this Surat Shabd line comes in, and Jim focuses on that, John follows along, but the Institute, uh, it wasn't cut adrift by John. John stayed very involved, but he didn't know what to say to them. Do you still do the same thing? Are these things still going to be channeled through? That's what you're asking. And the answer is, yeah, we said they'll be channeled through, so yeah, they'll be channeled through. But it's not like we initiated you 3000 B.C. and now we've gone through these lifetimes together, Jesus and Jim and John. This whole big cosmological, um, uh, life, really, that was created by these channelings in the first couple of years, that were very comforting to John, they fit his whole lifetime of studying theosophy, the Great White Brotherhood, this notion of what the mystical scientists, the setup is for the subconscious mind. It fit his whole—the whole thing he'd been doing for 40 years.

[0:52:13]

And now this other thing came in, and it wasn't like me, who saw a picture of a guru on the table and is like, "Oh, that's the guru I've been seeing so I'm going to follow it." So it wasn't John's free choice to sort of follow John-Roger. He—Jim switched what he was telling John, and John followed what Jim said. But it wasn't the same kind of choice as feeling pulled to that. In fact, uh, I was going to India twice a year when I was living with John, and John said, "Bring back a picture of Charan Singh," my guru, and he put that at his bedside. He didn't have a picture of John-Roger at his bedside. In fact, John—you know, there were a lot of negative things that are floating around about John-Roger, and John Fetzer bought into some of them. He wasn't real enamored with J-R as a person.

[0:53:10]

BRUCE FETZER: He had mentioned to me that the only church that he felt that he belonged to was ILM. And so, you know—

TOM BEAVER: But Jim was not initiating, you see. Jim didn't initiate until 2002, until Brian Yeakey came on the scene as Jim's partner, uh, you know, a dozen years after Jim died. So John had nothing—so, you see, that's another point of confusion for John. He feels like Jim is his teacher and the channelings are saying Jim should be initiating, but Jim is not initiating. So John went into this being on very solid footing, pretty simple. It fits the stream of what's—of

his spiritual journey for the last 20, 30 years, and this is the culmination of it. So something very different and a little bit disorienting for John, I think.

[0:53:59]

BRUCE FETZER: There were a couple of thoughts, I think, I'd like to touch on. As Jim was actually quite special as a channeler but he channeled a different way than you typically do. So how did Jim do that?

TOM BEAVER: He says he did. He says he did. Blavatsky said she did. They all say—okay, so I worked for Jim for 25 years, watched him do hundreds of channelings, and, uh, and I've been to other channelers, I've been around a lot of psychics in my day, would go to the most expensive psychics in L.A., when I lived in L.A. Uh, I don't know. Blavatsky said, "I do it differently than anybody else." Jim said, "I do it differently than anybody else."

I'll read the quote, how Jim says how he does it. But my opinion is there's a kind of a competitive nature to psychics, and psychics tend to say, "Ellen G. White said I'm not channeling. Everybody else is just channeling. I'm not channeling."

[0:55:12]

Mary Baker Eddy, the founder of Christian Science said, "Everybody else is channeling." She wrote a chapter in, uh, *Science and Health*, putting down psychics, "I'm not channeling." So they all say, "What I'm doing is at a higher level. Everybody else, not so much." That's just how it goes, you know.

So Jim had that part too. He was competitive enough. But if I can find it here I'll read Jim saying how he did it. I think it's right at the beginning here. If you have it you can read it, if you want.

[0:55:57]

Okay. Here we go. Okay. Jim said, in 1984, in a, um, uh, coming back from another trip to Egypt. He's got Duway [ph], the artist, with him, who would go on trips with him to Egypt. He's got Jody Jockman [ph] with him, who would also go on trips to Egypt with him. Jim said, "Since I've been a teenager, I've been able to do what I call 'soul transmission,' for lack of a better word. It's where masters and higher beings come in and impress in my mind certain thoughts and then I express them outward." I don't allow anyone to come into my own body in

the form of mediumship." So that's what they all say, "I'm not a medium but everybody else is just a medium." I mean, I've just seen that so many times. "I don't believe in that," Jim says. "I think it's dangerous and I think it limits the individual who does mediumship and locks them into a particular place, where it's very hard for them, then, to go further. But I have allowed myself, at times, when I feel it's right, to allow them to impress, and then I speak the words."

[0:57:10]

And, uh, another time he says—he even leans a little bit more towards not being that different. "When I'm doing my writing and I'm letting them come through me"—so he writes these letters to the—you know, a lot of it was letters to John and the Monday night group, but it was Jim doing automatic handwriting or channeling the letters. "What I'm doing is detaching myself from my mental being, from the emotional and mental being, and allowing them to work through those vehicles rather than me do it." Well, in the previous paragraph he says he doesn't ever vacate. Here he says he vacates and lets them do it. "They come through and utilize the mental body of my being."

So I don't know, but that is how it works. I mean, I've never—I'm not a channeler, uh, in that way at all. So, um, but I've seen Jim channel many, many times. Even in the later days of my employment at ILM, when he was initiating, he would, um, do—in a lot of his classes he would say, um, "Moses is saying this." So one of the past lives Jim thought he had was as Moses. So, you know, he would be channeling Moses, although he wouldn't present it that way.

[0:58:32]

BRUCE FETZER: Having been in some of those sessions, um, they were profound and mystical. A couple of them are very, very, uh, uh, highly intense, peak experiences, uh, where I felt part of it as well. And so there is the atmosphere, the aura. There's even a—you know, in some instances a—you know, a journey out of the body.

Now when Jim—

TOM BEAVER: I agree with that 100 percent.

[0:59:02]

BRUCE FETZER: Yeah. So when Jim reflected on the purpose of this—because I'd asked him, many years later, you know, as he reflects on what purpose did the channeling serve in helping John to move forward, he had a great way of summarizing it. And, um, so as a concluding, um, remark, maybe you could just wrap this all up for us and say—

TOM BEAVER: No, he said this to you. Jim said this to you, in 2015. "Had they not precipitated it in the initial stages"—in other words, the channelings—"there was a great probability that the Foundation would not have taken the direction that it did and had the degree of success that it did." Well, you know, that's a good way of looking at it, but that's really saying, every experience that we have is to our benefit. I mean, that's a position to take. It's a metaphysical position to take, that there are no mistakes. Everything is done for a purpose. Everything is done for a reason.

[1:00:06]

BRUCE FETZER: I would say that's consistent, because having lived through it with John, he was very indecisive. He was unsure. Uh, it was a departure from, uh, what he knew, and it was a departure from his professional colleagues, uh, who might think, you know, that he's gone off his rocker. And so he had all of these uncertainties where he'd had to sell off his businesses, his children, uh, the industries he's developed.

TOM BEAVER: He didn't sell his children off. The businesses were his children, so just be clear on that.

BRUCE FETZER: Yeah, the businesses.

TOM BEAVER: Yeah, the businesses. He had no children. The businesses were his children.

[1:00:41]

BRUCE FETZER: Right. So he was—you know, it was emotionally tumultuous for him. And so these are all sources of uncertainty, and so giving him, uh, the conviction which was already inside him—so the way that I think of this is that the channelings are probably the most accurate transcript of his thought process, uh, because it's very consistent with, uh, the, you know, the progression of his writing over the prior decades.

TOM BEAVER: Yeah, and we've—you know, uh, I've been, um, uh, in front of Krishnamurti a couple of times when he's channeled. I've been in front of Manly Hall a couple of times when he's channeled, late in his life. And Jim is a, is the real deal. He's an authentic, uh, talent there. He's not a phony or a fake. So there is an energy that comes into the room and it affects everybody, and, um—

BRUCE FETZER: Yeah, absolutely.

[1:01:41]

TOM BEAVER: —and I've been in sessions like that where there's ectoplasm on the floor. There's a foot of fog on the floor. So things—I mean, there is an altered state that comes over, um, and a person like that can invoke something that affects everybody in the room. And I think it, uh, the degree it affects you, as the person in there, is, um, how receptive you may happen to be to that kind of thing.

But there's no question, that there's something—there's an altered state that occurs where it's something in between the physical and the nonphysical, that happens right there. That's why we've seen these situations around John, and I would see them myself, where the TV set might have white noise, finally—suddenly appearing on the screen, and I've gone and pulled the plug out of the wall and the white noise continues. It doesn't stop. Or the cracking of the windows, you know, so loud that it sounds—that you're sure the window is broken. So things do, um, things do definitely happen, uh, around a talented, um, person like that.

[1:02:58]

And, of course, there are the stories of Uri Geller precipitating things out of thin air, uh, that actually did belong to the person. I mean, Edgar Mitchell told me the story that he had a medal that he got as a—having landed on the moon. He got this medal for it and he broke it. Somehow it got broke. And he put it in his safe deposit box, and he was walking with Uri Geller down the hall of a hotel once and something hit him on the head and fell to the floor, and it was the two pieces of the broken medal, of his broken medal that he'd gotten from flying to the moon, that were in his, safely, in his safe deposit box. And with Geller walking in front of him, or behind him, at once it appeared on the floor.

So things do happen that we don't understand. You know, I think they're scientific. That's my own view, that spirituality and science is, uh, one spectrum, uh, and John felt that way as well. But, uh, definitely the channelings—I'm not suggesting that they're anything but some authentic type of experience that we don't really have a label for at this point.

[1:04:17]

BRUCE FETZER: Well, thanks, Tom, for that summation.

TOM BEAVER: You're welcome.

BRUCE FETZER: It's a very important chapter in the history of the Institute.

TOM BEAVER: Yep. I agree. It's the crucial moment of the Institute. As Jim said, that set the whole thing up. Jim gave John—those channelings gave John clear, specific, actionable directions, and John did it. He picked up on it. Okay.

[1:04:49]